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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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THE SEQUENCE IN RELIGION AND ART

[The field of Religion and Art, under the leadership of Mr. Preston T. Roberts, Jr., chairman, and Mr. John Hayward, is making a substantial contribution in the academic program of the Federated Theological Faculty. This field is a comparatively recent addition, as now set up, among the fields of inquiry emphasized in the degree program. Dr. Roberts has prepared this statement for the readers of the *Divinity School News*. —EDITOR.]

THE sequence in Religion and Art is designed as a course in theological criticism, a study of three kinds of serious literature, and an introduction to the idea of a Christian poetics. As a course in theological criticism, its concern is to teach students to read imaginative literature in religious as well as in aesthetic terms. A religious purpose and an aesthetic purpose are equally fundamental at this general level. The religious purpose is to show that literature must be interpreted theologically in order to be fully enjoyed and properly understood humanistically. The aesthetic purpose is to exhibit that literature can be interpreted in basic theological terms only in so far as it has been analyzed in precise literary terms.

As a study of three kinds of serious literature, its concern is to show that three kinds of literature have been characteristic of Western cultural history—the Greek, the Christian, and the modern—and to exhibit that each kind of literature has been serious because it has been religiously as well as aesthetically precise. An aesthetic observation and a religious argument are equally basic at this more specific level. The aesthetic observation is that these classic forms of Western literature have imitated different kinds of action and have expressed different kinds of meaning or truth. Greek literature was distinguished and can even now be identified by a concern for what is simply and purely tragic in existence. Christian literature has been char-

acterized and may still be known by a concern for what is redemptive or more than tragic in life. Modern literature is defined and will in the future be recognized by a concern for what is pathetic or less than tragic and incapable of redemption in experience. The religious argument is that each kind of literature has been serious because it has dealt with situations of ultimate crisis in human events. Within its compass, everything of meaning and value in existence is risked or threatened and destroyed or fulfilled. They differ as variant forms of serious literature because each has been serious in a different way and for a different reason. Greek literature was serious by virtue of tragic conjunctions between finiteness and fate it disclosed. Christian literature has been serious by virtue of redemptive relationships between sin and grace it has revealed. Modern literature is serious by virtue of pathetic connections between despair and meaninglessness it exhibits.

As an introduction to the idea of a Christian poetics, its concern is to develop a positive doctrine of serious literature of the Christian type. The positive doctrines at this most concrete level are basically two. The first doctrine is that serious literature of the Christian type is the profoundest of the three because moral guilt and religious sin are wider notions and deeper facts than intellectual ignorance in the Greek sense or emotional insecurity in the modern sense. The second doctrine is that the classic examples of Christian literature have not been simply Christian but at least doubly complex, combining Greek and modern with Christian insights and bringing the right- and left-wing understandings of the Christian faith into a relationship of positive tension with one another. Christian insights into what is redemptive or more than tragic in life cannot be fully represented apart from Greek insights into what is simply and purely tragic and modern insights into what is pathetic or less than tragic and incapable of redemption. For example, the Christian insight into man's spiritual pride and impatience cannot be fully disclosed apart from the Greek insight into man's blinded and suffering nobility and the modern insight into man's sick and driven anxiety. Nor can the understanding of the movement from God to man so characteristic of the literature of Christian orthodoxy be completely expressed apart from some essential reference to the movement from man to God so profoundly understood in the literature of Christian humanism. For instance, the doctrines of original sin, divine sovereignty, and redemption beyond nature, life, and history emphasized in the literature of Christian orthodoxy can have

little or no meaning apart from the doctrine of the *imago dei,* human freedom, and redemption here below stressed in the literature of Christian humanism.

Imaginative literature is therefore the subject matter with which the sequence is concerned, and literary criticism is the discipline. The other subject matters in the area (the various arts and myth, symbol, and ritual) and the other disciplines in the field (art criticism, aesthetics, and theology of culture) are considered only on the basis of analogy to literature and literary criticism.

Among the various forms of imaginative literature, the emphasis is upon serious drama in general and the dramatic tragedy in particular. Comedy and the other major literary forms (the epic, the lyric, the novel, and the short story) are considered only on the basis of analogy to serious drama. The one exception to this statement is provided by the modern novel. A substantial attempt is made to consider the modern novel in its own terms as well as on the basis of analogy to serious drama.

Among the many kinds of literary criticism, the emphasis is upon criticism of the "formal, internal, and pure" type. This kind of criticism is formal in attitude in the sense that its concern is to make objective observations and systematic statements about works of literature as opposed to informal expressions of what may happen to be our subjective impressions of or our personal reactions to them. It is internal in method in the sense that the focus of its attention is upon what can be said about the inner nature of works of literature as opposed to what can be inferred or conjectured about the motives or intentions of their authors, the effects or influences upon their audiences, or the general cultural settings before and after. It is pure in content in the sense that it confines the results of such analysis to what can be expressed and judged in specifically literary terms.

Two special forms of this kind of criticism are employed in a combined way. They are the forms characteristic of the Neo-Aristotelians and the New Critics. Both are of this general type. Each is designed as a safeguard against kinds of critics and criticism which are too subjective and impressionistic in attitude, too inferential and conjectural in method, or too doctrinal and judicial in content. They differ because they select different literary elements as the primary object for analysis and because they interpret the function of these elements in opposite ways. In the tradition of Aristotle's *Poetics,* the Neo-Aristotelians focus upon actions and their plot as the organizing prin-

ciple of most literary constructions and interpret the function of an action and its plot differentially as enabling a critic to discriminate the various parts of a work from its beginning, through its middle, to its end. The New Critics, in the no less noble tradition of the Platonic *Dialogues,* Coleridge's *Biographia literaria,* and Matthew Arnold's *Essays in Criticism,* focus upon symbols and their meaning as more decisive and interpret the function of a symbol and its meaning integrally as enabling a critic to identify the meaning of a work as a whole by reference to some special part.

The kind of practical criticism used in the sequence attempts to combine these two methods into one complex approach. The mediating principle is the concept of a "motif." A motif is less specific than what the Neo-Aristotelians appear to mean by an action and its plot and less general than what the New Critics seem to have in mind in speaking of a symbol and its meaning. This may seem at first glance like a third basic approach rather than a combination of the other two positions. But it is not. A motif cannot be observed apart from analysis of the action it embodies as a précis of a plot. Nor can a motif be understood apart from interpretation of the meaning it suggests as a paraphrase of a symbol. A motif is therefore not the organizing principle of literary compositions as some of the New Critics are too ready to affirm. It is not even a separable element for literary analysis as most Neo-Aristotelians are quick to deny. It is a way of bringing the two basic aspects or functions of literature together for the purpose of theological interpretation—the imitation of an action by means of a plot and the expression of a meaning or truth through the use of a symbol.

Among the several kinds of serious drama that are deserving of such motif analysis, the emphasis is upon drama of the Greek, the Christian, and the modern types. An interpretation of each type is developed in terms of the special kind of protagonist, tragic flaw, recognition scene, reversal, and catharsis it presents. Greek protagonists were nobler than most of us are. Their tragic flaw was some kind of intellectual ignorance or finiteness by virtue of which they did not or could not know what they had to know in order to avoid tragedy. Their recognition scene involved a discovery of the bitter truth or fate that they have unwittingly destroyed what they most loved and have ironically fulfilled the opposite of what they so nobly intended. Their reversal was from good to bad fortune and from initial happiness to final misery. Pity and fear or terror are the appropriate emotional reactions to Greek drama. We feel pity because the protagonists suffer terribly

in spite of their lack of moral guilt and religious sin. We feel terror because the tragic loss of meaning and value is as complete as it is inescapable and excessive. We also feel a catharsis or release from these emotions by virtue of the fact that Greek protagonists were enabled to defy or accept such tragic conjunctions between finiteness and fate with the shaken but undiminished integrity of their souls.

Christian protagonists have been less perfect and more like most of us seem to be in the self-righteousness of their pride. Their tragic flaw has involved some kind of moral pretension and religious idolatry by virtue of which they refuse to do what they know to be their real good and attempt to do what they know only God can do. In their recognition scene, they have been forced to acknowledge the depth of their sin and to witness an unsuspected grace or power for goodness in their midst which rescues them from their pride even as it judges them for their guilt and sin. In their reversal, they have moved from a misery they deserve to a kind of happiness they did not seek. Judgment and compassion are the appropriate emotional responses to Christian drama. We feel punitive feelings of judgment because much of the tragedy is as deserved as it was unnecessary. We feel compassionate feelings of forgiveness because Christian protagonists have to suffer a tragedy that has been largely of their own making and have to be saved by a grace or power that is in them but not of them. We also feel a catharsis or qualification of these emotions because Christian protagonists are enabled to accept such redemptive relationships between sin and grace with the transformed and deepened integrity of their souls. It is this humbled and humbling acceptance of what is redemptive or more than tragic in life which enables Christian protagonists to be born again and to affirm the essential goodness and meaningfulness of life no matter how deeply they may stand in tragedy.

Modern protagonists are less noble or ignoble than we usually consider ourselves to be. Their tragic flaw is some kind of emotional insecurity or anxiety by virtue of which they are unable to take hold of what is possible and are driven to cling to what is impossible—some memory they can never re-enact or some dream they are always powerless to be or do. Their reversal is from bad to worse fortune and from one kind of unhappy misery to another. The appropriate emotional reactions to modern drama are poignance and despair. We feel poignance because the protagonists are incapable of becoming more than mere shadows of their former or potential selves. We

feel despair because there seems to be no one meaningful way for them to live and so many meaningless ways for them to die. We also feel a catharsis or mitigation of these emotions because modern protagonists are enabled to recognize such pathetic connections between despair and meaninglessness with the harassed, divided, and unfulfilled but stubborn courage of their souls. It is this unflinching recognition of what is pathetic or less than tragic and incapable of redemption in experience which endows modern protagonists with a dignity reminiscent of their Greek and Christian prototypes.

Although the emphasis is upon these three classic forms of drama, major attention is given to the fact that the outstanding expressions of each type are not simple but at least doubly complex, combining two or more variant renderings of its own characteristic motif and relating them in some way to the other two motifs. The problem to be solved in the practical criticism of a given text is therefore almost never just one of deciding whether the play in question is Greek, Christian, or modern. The problem is to determine the kind of relationship—of identity, conflict, or tension—between two or more of the traditional motifs and their variant forms achieved. For example, Greek drama presented at least three versions of intellectual ignorance—Aeschylean *hybris* or blindness, the Sophoclean error in judgment, and the Euripidean fixed idea—and the most Greek of all Greek plays, Sophocles' *Oedipus the King,* foreshadows Christian and modern motifs only less vividly than do the *Oresteia* of Aeschylus and the *Media* and *Hippolytus* of Euripides. Oedipus is represented as being wilfully proud in something like the Christian sense and emotionally insecure in something approaching the modern sense as well as intellectually blind in a strictly Greek sense. Similarly, Christian drama has expressed at least two interpretations of guilt and sin—the Christian orthodox and the Christian humanist—and one of the most classic of Christian plays, Shakespeare's *King Lear,* depicts Lear as being more sinned against than sinning in Greek terms and on the very point of madness in modern terms as well as in the midst of expiation and rebirth in Christian terms. Just so, modern drama is exhibiting at least three divergent readings of anxiety—the Freudian or psychological, the Marxian or sociological, and the Existentialist or ontological—and even so modern a play as Arthur Miller's *Death of a Salesman* has Greek and Christian as well as modern elements. Willy Loman's dream of rising to the top and beating the system through the success of his sons is dramatized as being the expression of an emotional insecurity that is interpretable in at once psycho-

logical, sociological, and ontological terms. At the same time, Willy Loman is depicted as being virtually as blind in his nobility and as impatient in his pride as he is sick in his dream. The recognition scene and reversal at the end of the play thereby involve something more than the typically modern discovery of meaninglessness and the characteristically modern reversal from one form of pathetic misery to another. There is also a Greek movement from the complacency of ignorance to the bitterness of truth and a Christian discovery of new life as Willy Loman's elder son, Biff, finds his own life even as his father loses and takes his own.

In terms of mechanics, there are two lectures and one discussion period each week. The emphasis in both lectures and discussions is upon close reading of specific texts. During the Autumn Quarter, Greek and modern texts are considered; and during the Winter, Christian. For purposes of examination, about a fourth of the required texts are given the status of outside readings and secondary readings on theological criticism, the Neo-Aristotelians and the New Critics, the various kinds of serious literature, and each major text assigned are recommended. The Autumn Quarter examination and the Autumn and Spring comprehensives are both of the essay type, and the questions are evenly divided between general questions on method and specific questions on the practical criticism of particular texts. During the Spring Quarter, a fifteen-page paper in which each student is asked to present his own understanding of serious literature of the Christian type is assigned in the place of a conventional quarterly examination.

Aristotle's *Poetics* and the chapter on *Oedipus the King* in Francis Fergusson's *The Idea of a Theatre* provide the basis for the initial discussion of Greek literature. The *Poetics* is the sourcebook of Neo-Aristotelianism and the classic analysis of serious literature of the Greek type. Francis Fergusson's *The Idea of a Theatre* has the unusual merit of combining the Neo-Aristotelian emphasis upon drama as the imitation of an action and the New Critic emphasis upon drama as the expression of a meaning or truth. The Greek texts at present include six plays in modern translation and Plato's account of the trial and death of Socrates in the *Apology, Crito,* and *Phaedo.* The Platonic account is important as the analogue in Greek literature to the Gospel record in Christian literature. Two plays by each of the Greek tragedians are assigned because only the plays of Sophocles perfectly exemplify the terms and principles of Aristotle's *Poetics* in their motif concerning man's blinded and suffering nobility. The motif of man's *hybris* or spiritual

pride in the plays of Aeschylus and the motif of man's emotionally driven insecurity in the plays of Euripides foreshadow drama of the Christian and modern types. The Greek plays selected for close analysis are Aeschylus' *Agamemnon* and *Prometheus Bound,* Sophocles' *Oedipus the King* and *Antigone,* and Euripides' *Medea* and *Hippolytus.*

The chapters on the modern theater in Fergusson's *The Idea of a Theatre* and the chapters on Franz Kafka and D. H. Lawrence in Nathan Scott's *Rehearsals of Discomposure* provide the basis for the consideration of modern literature. Although Ferguson, as a Dante scholar and a medievalist of sorts, fails to give modern drama its full weight, he is nonetheless far more generous in this regard than the Neo-Aristotelians. Nathan Scott's study of alienation and reconciliation in the writings of Kafka, Silone, Lawrence, and Eliot takes modern literature more seriously without sacrificing any important theological distinctions in the process of so doing. The modern texts at present include five plays and nine novels, The plays have been selected to document the three variant forms, dimensions, or aspects of modern literature—the Freudian or psychological, the Marxian or sociological, and the Existentialist or ontological. They are Ibsen's *Hedda Gabler,* Joyce's *Exiles,* Tennessee Williams' *A Streetcar Named Desire.* Arthur Miller's *Death of a Salesman,* and Jean-Paul Sartre's *No Exit.* The novels have been chosen to illustrate different points of view (first person, third person, and omniscient) and different methods of presentation (the imitation of an action in the mimetic or art novel and the expression of a meaning or truth in the didactic or philosophic novel of ideas). They are Thomas Hardy's *The Return of the Native,* Henry James's *The Spoils of Poynton,* Joyce's *A Portrait of the Artist as a Young Man,* Ernest Hemingway's *The Sun Also Rises,* D. H. Lawrence's *Sons and Lovers,* Kafka's *The Trial,* William Faulkner's *The Sound and the Fury,* Nathanael West's *Miss Lonelyhearts,* and Djuna Barnes's *Nightwood.*

The basis for the consideration of Christian literature is provided by the chapters on Silone and Eliot in Nathan Scott's study, the passages on *Hamlet* and *Murder in the Cathedral* in Fergusson's book, and the instructor's *Journal of Religion* article on "A Christian Theory of Dramatic Tragedy." The Christian texts at present include six plays and ten novels. The traditional plays and novels assigned have been selected to document the characteristic tensions between Christian orthodoxy and Christian humanism. The traditional plays are Shakespeare's *Hamlet, King Lear, Othello,* and *Mac-*

beth and T. S. Eliot's *Murder in the Cathedral* and *The Cocktail Party*. The traditional novels are Hawthorne's *The Scarlet Letter,* Melville's *Billy Budd,* and Dostoevski's *The Brothers Karamazov*. A final group of contemporary novels have been chosen to illustrate the fact that contemporary literature is more than simply modern and in some sense Christian, although few contemporary novels, if any, quite "come off" or "make it" as complex Christian works. They are Ignazio Silone's *Bread and Wine* and *A Handful of Blackberries,* Arthur Koestler's *Darkness at Noon,* Graham Greene's *The End of the Affair,* Alan Paton's *Cry, the Beloved Country* and *Too Late the Phalarope,* and J. D. Salinger's *The Catcher in the Rye.*

Copies of the syllabus and bibliography for this sequence are available upon request.

Federated Theological Faculty
University of Chicago

Preston T. Roberts, Jr.

NOTES FROM THE DEAN'S OFFICE

The registration in the Federated Theological Schools for the Winter Quarter is 291. Of this total number, 156 are registered in the Divinity School, 106 in the Chicago Theological Seminary, 14 in the Disciples Divinity House, and 15 in the Meadville Theological School. Degrees sought in the Divinity School are: Ph.D., 79; B.D., 52; M.A., 18. Denominational distribution in the Divinity School is represented by Methodist, 29; Baptist, 28; Presbyterian, 24; Episcopalian, 15; Disciples, 12; Lutheran, 9; Evangelical and Reformed, Evangelical–United Brethren, and Quaker, 3 each. Fourteen other religious bodies, Christian and non-Christian, are represented by one to two students each.

CONVOCATION

At the Autumn Convocation, December 18, 1953, the following degrees were conferred:

Bachelor of Divinity:

MARTIN ABRAHAM
A.B., West Virginia University, 1950

JOHN ERNEST GAUS
B.E., Yale University, 1945
S.M., Columbia University, 1948

HUGH JOHN KENNEDY, JR.
A.B., Kalamazoo College, 1950

PERRY EDWARD TUDOR
A.B., University of Oklahoma, 1947

In co-operation with Disciples Divinity House:

RUSSELL MAXEY FULLER
A.B., University of Michigan, 1948

SAMUEL CAMPBELL PEARSON
A.B., Texas Christian University, 1951

In co-operation with Meadville Theological School:

JOHN EDWARD TROWBRIDGE
A.B., University of New Mexico, 1950

SEWARD HILTNER NOW ACTING DEAN OF THE FEDERATED THEOLOGICAL FACULTY

In the middle of January, Chancellor Lawrence A. Kimpton invited me to serve as Acting Dean of the Federated Theological Faculty for an interim period until October 1 of this year. This request from Mr. Kimpton followed the resignation of Bernard M. Loomer a few days previously. Dean Loomer resigned both as Dean of the Divinity School, a post he had held since 1945, and as Acting Dean of the Federated Theological Faculty, a position newly created in 1953.

All these deanships and apparently complicated distinctions between Divinity School, Faculty, and Federation may very easily appear more confusing to alumni than they actually are in fact. Alumni of more recent years will recall the establishment of the Federated Theological Faculty, one faculty to serve all four schools on our campus, created when Ernest C. Colwell was Dean of the Divinity School. As a relative newcomer to the faculty, I want to testify to the conviction that the achievements

of our total enterprise during these last years have been remarkable. This seems to me to be true in relation not only to what are ordinarily thought of as academic matters but also at many other points, including the more practical aspects of our curriculum.

As one who had worked at the headquarters of co-operative Protestantism during my days with the Federal Council of Churches, I was not surprised, on joining the faculty in 1950, to discover that this bold venture in ecumenical co-operation on our own campus should also carry certain problems along with it. What has actually amazed me is how many significant steps have already been taken in order to make this the kind of educational enterprise that serves both the churches and the University.

After approximately ten years of experience with the Federation, it appeared that certain changes in the Articles of Agreement, which serve as a kind of constitution for our present set-up, might help us to fulfil the purposes involved. Accordingly, a revised set of such Articles was discussed, written, and approved by all concerned about the middle of 1953. One of the important provisions within these new agreements was that there be a Dean of the Federated Theological Faculty who, with the advice of a Policy Committee elected by the entire faculty, would be the general administrative officer on all matters having to do with basic academic affairs, such as curriculum, faculty appointments, promotions, and the like. Obviously, the four schools would still maintain their separate identities, their own student bodies, their relations with their respective constituencies, and everything else of a similar order.

All this meant that a Dean of the Federated Theological Faculty, carrying duties somewhat different from what any one individual had held before, would have to be appointed. A special committee of the faculty, elected by the faculty, has been working on the matter of possible candidates for the permanent position of Dean of the Federated Theological Faculty. Meantime, Dean Loomer was asked to serve as Acting Dean. Early in January, Dean Loomer decided to resign his post as Acting Dean of the Faculty, and also as Dean of the Divinity School, in the conviction that someone else might be better able to perform the necessary functions during the interim period until the selection of the permanent Dean of the Faculty.

When Chancellor Kimpton asked me if I would assume the post of Acting Dean of the Faculty for the interim period until October 1, I of course consulted our entire faculty and was greatly reassured by their strong urging of me to fill this temporary position. I felt the same kind of reassurance in relation to this interim period when I consulted with Chancellor Kimpton and with representatives of the Boards of Trustees of the University and of the four theological schools concerned, including the Baptist Theological Union.

Until the appointments of a permanent Dean of the Federated Theological Faculty and of a permanent Dean of the Divinity School are made, it is inevitable that there will appear to be a certain character of ambiguity in our situation. I should not be doing an honest service to the alumni if I denied that some such ambiguity actually exists. On the other hand, I am myself convinced that, despite the inevitably confusing aspects of the present temporary situation, many basic gains have been made already in relation to our whole enterprise and that these will become clearer in the very near future.

Our academic program, at the Ph.D. and research level and equally at the B.D. and M.A. levels, proceeds in a way that seems to me to make it, if anything, superior to that of any previous period in our history. Our faculty is one of extraordinary ability. Many of its members are "home-grown" and, in spite of their relative average youthfulness, are beginning an era of individual and collective productivity which augurs extremely well for the future of our relations both with the churches and with academic communities. Many of the "bugs" which had been inevitable in the new ecumenical thrust here have been discovered and eliminated. I believe that others still existing may also be dealt with in the not distant future.

As to the temporary period of my own service as Acting Dean of the Faculty, I have been very much reassured in that the Chancellor, the Faculty, and representatives of the Boards of Trustees have indicated that any matters necessary to our proper operation are open to be considered and acted upon even during this interim period.

I have had strong personal disinclinations against assuming these new duties, in that my own concerns in my field of Religion and Personality will inevitably take something of a beating for a few months to come. But one of my honest friends has suggested, perhaps truly as well as whimsically, that I had been doing a good deal of reading and writing lately and that it might be just as well if there were a year in which Seward Hiltner did not publish a book. Whether he is right or not, I have reconciled myself to this for the moment.

Bernard M. Loomer is of course continuing his service as a member of the faculty. William N. Hawley, Dean of Students in the Divinity School, has been named by the Chancellor as Acting Dean of the Divinity School until a permanent Dean is appointed. He will of course continue his valuable work as Dean of Students in the Divinity School.

With the new position of Dean of the Federated Theological Faculty taking over some of the functions previously exercised by the Dean of the Divinity School, it is not yet wholly clear as to how these two deanships will actually function, except that the basic academic powers reside in the Dean of the Federated Theological Faculty. It is possible that this arrangement may free the Dean of the Divinity School to

keep in closer contact with alumni and churches. The shape of things to come, however, will rest in good measure upon the judgment of the person selected as Dean of the Divinity School as to how he can best serve its total interests.

As soon as we have further word about deans and other matters, we shall let the alumni know through these pages and shall attempt to interpret what such things mean both to the Divinity School and to the Federation.

SEWARD HILTNER

REPORT ON ROGER WILLIAMS FELLOWSHIP CONFERENCE

[It is our opinion that this succinct and comprehensive statement is an excellent general report of the Roger Williams Fellowship Conference. Mr. Loomer originally made this statement for *Baptist Freedom*, the official publication of the Roger Williams Fellowship of the American Baptist Convention. The Conference here reported was held at the Divinity School last November. Because of previous commitments and limitations of space, it was not possible to report the Conference in the last issue of the *Divinity School News*.—EDITOR.]

All things considered, I believe that this year's Roger Williams Conference was even better than our Conference of last year. This year's Conference was not only better attended, but I think the discussions by members of the group were more sustained, disciplined, and penetrating than our discussions last year. Perhaps the papers by members of the faculty were more directly and objectively relevant to the concerns of the ministers present.

Last year, as our readers will recall, the topic for the Conference was: "The Task and Analysis of Liberal Protestantism." The papers presented attempted to give a picture of how our liberal churches and theology came to be. We discussed the backgrounds out of which our liberalism arose. We noted both the strengths and the weaknesses of our liberal outlook and practice.

Our general theme for this year was "Freedom and Tradition." In part we continued the discussions of our first Conference of last year, and in part we went beyond it. Mead's analysis stressed the factors of pietism and revivalism in the development of the Protestant churches in this country. His interpretation was particularly relevant in pointing up the situation in our own churches. Brauer's paper was illuminating in regard to the history of the Baptists with respect to the problem of the relationship between the churches and our culture.

Jenkins' paper on the Ecumenical Movement and Kitagawa's paper on Protestant missionary enterprise were particularly helpful in areas of immediate and profound concerns to us Baptists, whether liberal or conservative. My own paper on theology was an

attempt to offer some suggestions whereby the missionary and ecumenical activities of Baptists might be carried on in a spirit of freedom while remaining true to the best in our tradition.

Hiltner attempted to point out how the actual professional operations of a Protestant minister were greatly weakened because of a lack of a theory which would illuminate, integrate, and justify these operations.

I think that the presentation of these papers and the discussions are important. But just as important is the context in which these matters are being discussed. For myself, I think the members of the Conference, both ministers and faculty, have experienced a genuine and growing sense of community. I firmly believe that a forward movement of our denomination depends on the continuance of these or similar conferences. We have a long way to go in trying to think out an adequate theology and a relevant theory of ministerial and church operations. I think that in these two conferences we have made a significant beginning. Just how far we and our denomination can go is a problem whose answer is still in the making. Speaking for myself and members of our faculty, we are already looking forward to next year's Conference.

Mimeographed copies of the papers presented will be available in the near future.

BERNARD M. LOOMER

FACULTY OF CHICAGO ECUMENICAL INSTITUTE

The November issue of the *Divinity School News* gave a full report, to that date, of plans for the Chicago Ecumenical Institute to be held in Chicago, August 2–13, 1954, with the co-operation of twelve theological schools in the Chicago area and the World Council of Churches. The purpose of the institute is to provide ministers and qualified lay people and church workers with a study of the Christian faith with special attention to the issues of biblical theology and thought which are important for the ecumenical movement.

While the faculty is not complete, a report has been given of those who have thus far accepted a place on the faculty of the Institute.

In Bible and Church History: Ernest A. Payne, head of the Baptist Union of Great Britain and chairman of the Worship Committee of the Assembly; S. L. Greenslade and H. Cunliffe-Jones of New Zealand.

In Theology: H. H. Farmer of Cambridge University; H. van der Linde, secretary of the Ecumenical Council of Holland; and Archbishop Brillioth of Sweden.

In Social Ethics: Mrs. Kathleen Bliss of England; John Edward, M.P., Secretary of the Treasury during the Labour Government; T. E. Jessup, University College, England; and M. M. Thomas of India, vice-president of the World Christian Student Federation.

In Practical Theology: Bishop Berggrav of Norway; Dr. Niemöller; Adolph

Keller of Switzerland; Leslie Cooke of England; and G. Baez-Camargo of Mexico.

Among those who have been invited to the faculty and from whom no reply has thus far been received are: Bishop Nygren, Alan Paton, D. T. Niles, Bishop Lilje, and Hendrick Kraemer.

Accommodations for a total registration of thirteen hundred each week for the two-week duration of the Institute is planned. The registration is $7.50 per week. Cost of room and board will be announced at an early date.

Those interested in possible scholarship and travel assistance should consult their denominational officials, and for further information all correspondence should be sent to President A. C. McGiffert, Jr., Chairman for the Chicago Ecumenical Institute, Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois.

ALUMNI NOTES

A. T. DeGroot, Ph.D. '39, dean of the Graduate School, Texas Christian University, is archivist for the Faith and Order Commission of the World Council of Churches.

Marvin J. Taylor, M.A. '49, is lecturer in religious education at the University of Pittsburgh for the current academic year. Mr. Taylor is completing his doctoral dissertation in religious education.

James Thomas Patton, M.A. '52, was ordained to the Christian ministry in the First Congregational Church, Springfield, Vermont, December 10, 1953.

George T. Oborn, Ph.D. '31, is now vice-president and director of public relations, Illinois Wesleyan University, Bloomington, Illinois.

A. Douglas Tushingham, Ph.D. '48, professor of Old Testament in Queens Theological College, Kingston, Ontario, has an article in the December issue, 1953, of the *National Geographic Magazine,* entitled, "Jericho Gives Up Its Secrets." This work is fully illustrated with color prints. It records the process and results of the field-work project conducted by the Jerusalem School of Oriental Research during the years that Dr. Tushingham was director of the school (1951–53).

William A. Beardslee, Ph.D. '51, has issued a revised edition of his useful *Handbook for the Study of the English Bible.* The publisher is Emory University, where Dr. Beardslee is director of biblical studies in the newly organized Institute of Liberal Arts.

Berkeley D. Pugh, M.A. '51, was united in marriage to Hannah Rynjah on December 23, 1953, at the Laban Presbyterian Church in Shillong, Assam, India.

William D. Bray, Ph.D. '51, now of Kwansei Gakuin University of Japan, and Mrs. Bray have just enlarged their family by process of adoption. The new member of the Bray family circle is a Eurasian child adopted from a local orphanage. Yukarie-Chan has now be-

come Margaret Bray, sister of Tommy and Jimmie.

Harvey Arnold, B.D. '50, minister of the Congregational Church, Danville, Illinois, has been appointed dean of the "Danville School of Religion," an interdenominational project for leadership training, February 14–19.

Paul Schubert, Ph.D. '35, now chairman of the New Testament Department in Yale University, is currently spending a year as Fulbright Senior Research Fellow in England. He is working with Kilpatrick of Queen's in Oxford and with Casey of Sidney Sussex College in Cambridge. The Schuberts are at present in residence in the gatehouse of a fourteenth-century castle near Oxford.

John J. Milford, M.A. '22, after twenty-four years as minister of the First Baptist Church, Huntsville, Alabama, has retired at the age of sixty-six. At present he is teaching in Howard College Extension Center, instructing ministers who cannot go to college in the New Testament and homiletics.

Otto J. Baab, Ph.D. '28, is now interim president of Garrett Biblical Institute in Evanston following the recent retirement of former President Horace Greeley Smith.

James H. Cobb, ex-'46, is this year Horowitz Foundation Fellow at Hebrew Union College in Cincinnati, Ohio.

H. Parr Armstrong, B.D. '31, a free-lance minister and speaker, has published a thirty-two-page booklet entitled *A Positive Way To Pray*. The publisher is Arthur James, Ltd., England, and the publication date, October, 1953.

Alphonzo Augustus Hobson, Ph.D. '03, writes: "I was a student in the Divinity School from the fall of 1899 until the Christmas convocation of 1903, when I received the Ph.D. degree. Nearly all my work was done with Professors Burton, Mathews, Goodspeed, and Harper. At the approach of the fiftieth anniversary of my graduation I feel like expressing some of the gratitude for what I owe these men and others and also the University itself. My work and experience at the Divinity School has by and large determined my life. I have been pastor of several churches, and I have done some teaching. In all the years the influence and inspiration of the Chicago years has been the mainspring of my life, added of course to my Christian purposes." The *Divinity School News* acknowledges this expression of appreciation and congratulates Dr. Hobson on his long and useful service.

Henry H. Presler, Ph.D. '48, dean of the Postgraduate School of Leonard Theological College, Jabalpur, M.P., India, is the author of a recent publication, *Progress for All Classes*. Dr. Presler is editor of "A Case Study of the Endowed Arya Samaj of Hinditown." He is also author of *Rural Sweepers in the City* and is the composer of an oratorio, "The Missionary Suite," based on biblical texts and Western and Indian musical rhythms.

John T. McNeill, Ph.D. '20, formerly professor of the history of European

Christianity in Union Theological Seminary, New York City, is currently a visiting professor in the Perkins School of Theology at Southern Methodist University, Dallas, Texas.

Frederick M. Derwacter, Ph.D. '28, joined the faculty of William Jewell College, Liberty, Missouri, immediately on the achievement of his doctorate. In a recent letter he writes: "The college in the spring celebrated the twenty-fifth anniversary of my coming to William Jewell as Professor of Greek. I am now Registrar of the College and head of its department of Ancient Languages."

Edgar J. Goodspeed, Ph.D. '98, has published his sixtieth integral and separate work with the recent volume, *The Student's New Testament* (University of Chicago Press). The volume presents on opposite pages the Goodspeed American translation of the New Testament and the critical Westcott and Hort Greek text of the New Testament on which the Goodspeed translation was based. The Introduction is a scholarly evaluation of the merits of the Westcott and Hort Greek text.

William C. S. Pellowe, M.A. '21, Adrian, Michigan, has an article in the December 4, 1953, issue of the *Michigan Christian Advocate* (Methodist) entitled "Protestants Need a Doctrine of Church Attendance." This article was reprinted in the *North Carolina Christian Advocate,* issue of January 7, 1954.

George C. Fetter, M.A. '15, retired from the active ministry except for supply and *ad interim* work, is at present serving the Central Baptist Church, Springfield, Illinois. Mr. Fetter recently purchased a home in Ames, Iowa. Last November he preached the centennial sermon at the First Baptist Church, Mount Carroll, Illinois.

Oren H. Baker, Ph.D. '37, dean and professor of pastoral theology, Colgate-Rochester Divinity School, since 1945, is making a significant contribution beyond that of his own academic responsibilities. He is executive secretary of the American Association of Theological Schools, a member of the Executive Committee of the New York State Society of Mental Health, a member of the Board of Visitors of the Rochester State Hospital, director of Rochester Health Association, chairman of the Study Committee of the Mental Health Commission of the Rochester Health Association, and on the Board of Directors of Family Service of Rochester. Last year he contributed to a symposium, "The Church and Social Responsibility."

Miles Mark Fisher, Ph.D. '48, pastor of the White Rock Baptist Church, Durham, North Carolina, since 1933, is the author of *Negro Slave Songs in the United States,* published by the Cornell University Press for the American Historical Association, December, 1953.

Eugene Schneider, B.D. '48, beginning March 1, will be pastor of the newly organized St. Mark's Evangelical and Reformed Church, Milwaukee, Wisconsin. St. Mark's is one of twelve new churches organized by the Evangelical and Reformed body in 1953. Mr. Schneider was formerly with St. John's

Evangelical and Reformed Church in Council Bluffs, Iowa.

William R. Rigell, M.A. '16, after twenty-three years as pastor of the Central Baptist Church, Johnson City, Tennessee, is now retired as pastor emeritus of this church. Mr. Rigell is now teaching religion in East Tennessee State College, Johnson City.

William R. Yard, B.D. '09, at present interim pastor of the First Baptist Church, Sheffield, Iowa, on the fiftieth anniversary of his graduation from Central College, Pella, Iowa, June 1, 1953, received the honorary Doctor of Divinity degree from that institution. For seven years Mr. Yard was supervisor of the Iowa Baptist Assembly, Iowa Falls.

Ukichi Kawaguchi, Ph.D. '14, director of the Institute of Christian Studies, Kanto Gakuin University, Yokohama, Japan, reports the concern and need for ministerial training facilities in Japan, where Mr. Kawaguchi has served in an educational program for the training of Christian ministers since 1916. He reports that Baptist theological students are now referred to the Union Theological School in Tokyo. Owing to present needs, it is Mr. Kawaguchi's hope that the Institute of which he is director may be expanded into a regular theological school within the university.

Frederick I. Kuhns, Ph.D. '47, dean of the chapel, Rocky Mountain College, Billings, Montana, and chairman of the Division of Humanities, is the author of "Education and Home Missions," *Journal of the Presbyterian Historical Society,* September, 1953. Recently Mr. Kuhns helped to conduct a Bible exhibit based on the rare-book collections of the college. The display was held in connection with the classes in the Department of Philosophy and Religion and was attended by many church members of Billings and vicinity.

G. George Fox, M.A. '11, is the author of a recent publication entitled *The Jews, Jesus and Christ.* Mr. Fox resides in Chicago.

Hazel E. Foster, Ph.D. '33, writes from her new residence where she is now visiting professor in the College of Theology, Silliman University, Dumaguete, P.I., "I keep finding colleagues, Filipino and American, who have studied at the University of Chicago Divinity School or other schools."

Caroline E. Fowle, wife of Walter I. Fowle, B.D. '06, deceased, in forwarding a contribution to the *Divinity School News* to be used "wherever most needed," informs us of her change of address to 1462 Stearns Drive, Los Angeles, California. We gratefully acknowledge Mrs. Fowle's gift.

Acknowledgment is also made of a substantial gift to the Divinity School from George Allen Bisbee, M.A. '22. Mr. Bisbee now resides at 354 South Spring Street, Los Angeles, California.

Teruo Kawata, B.D. '52, has resigned from the Hollywood Independent Church, Hollywood, California, to accept a position in Christian Education with a Congregational church in Honolulu, T.H.

In Memoriam

Nils W. Lund, Ph.D. '41, January 2, 1954, in Chicago. Dr. Lund had served with North Park Theological Seminary for thirty years in the biblical field, both Old and New Testament, and as dean since 1949. He is survived by his wife, Mrs. Hannah Lund, and three children, Kenneth, Paul, and Carola.

Dr. Henry Schaeffer, ex-'09, October 23, 1953, in Marion, Ohio. Dr. Schaeffer was author of a number of books, and his name is listed in *Who's Who in America*. In 1908 he received a traveling scholarship from the University of Chicago.

Dr. Sidney Blair Harry, ex-'17, of a sudden illness, in St. Louis, Missouri. Dr. Blair was a minister in the Presbyterian Church, U.S.A. Mrs. Blair had preceded him in death in September, 1952.

Ernest G. Hoff, Ph.D. '28, September 21, 1953, at the age of sixty-three. Dr. Hoff had a superb and singular record as editor of Church School Publications for the Church of the Brethren. At the time of his death he was chairman of the Board of Directors for the Bethany Biblical Seminary in Chicago. As an amateur photographer he was a very fine artist.

Margaret Wade, wife of Rolvix Harlan, Ph.D. '06, died at the end of August, 1953, in their home in Richmond, Virginia. They first met as students on the University of Chicago campus, and together fulfilled a highly useful professional career in the Department of Sociology in the University of Richmond, Virginia.

Alfred Morris Perry, Ph.D., 1918, who for a full generation has been professor of New Testament in Bangor Theological Seminary, died unexpectedly of a heart attack in mid-January. Dr. Perry was a disciple of the late President Ernest DeWitt Burton. He made a substantial contribution to the advancement of the Chicago Studies of the Synoptic Problem.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name.....Address.....

U. of C. degrees.....Year.....

Other degrees.....Institutions.....Year.....

Mailing address.....

New pastorate or other position.....

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Book published.....

Election to position of honor or responsibility.....

Interesting project recently accomplished.....

Any other information of interest.....

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